# GLIMPSES
# OF
# HISTORY

(Āina-e-Tarikh)

**PART II**

*by*

**Afzal Hussain**

*Translated by*

**Prof. Nazeer Ahmed Lohani**

# CONTENTS

Preface ..... 5

1. Ancient History ..... 9
2. Plundering by Tamer lane - 1398 A.D. ..... 25
3. Syed Dynasty — 1414-1451 A.D. ..... 30
4. Lodhi Dynasty — 1451-1526 A.D. ..... 33
5. Sikander Lodhi —1489-1517 A.D. ..... 36
6. Independent Provinces ..... 43
7. Syed Muhammad Jaunpuri and Mehdavi Movement ..... 49

بسم اللہ الرحمن الرحیم

Aina-e-Tareekh (Part I &II) in Urdu have been published for the last several years. It aimed at presenting historical events in the right perspective to impart knowledge of history to children without any prejudice. So, the books were widely welcomed.

Late Afzal Hussain, a renowned educationist, published its first edition in January 1962.

History does not revolve round political personalities, while it covers civilization and culture, intellectual development, fine arts, society and economy of a particular period. Though the book Aina-e-Tareekh may not come up to this standard yet it is most relevant with respect to presenting the historical facts in an objective manner. The book also gives a detailed description of the medieval period.

It was felt that students should be provided with detailed history of the medieval period, as it had been presented very briefly in other textbooks of history. This was the inspiration behind rendering Aina-e-Tareekh into English.

Prof. Nazir Ahmad Lohani, who has rendered the book into English titled "Glimpses of History", has tried his best to ensure that the sense of author is not altered. Though the translator has given a gist of the matter to avoid unnecessary details.

In this book, Muslims reign has been covered up to Syed Mohammad Jaunpuri's movement and its impact. Second part of the book encompasses the Mughal period.

We hope the book would prove beneficial to the students of history and to all truth and justice loving readers.

We would stand grateful if we get suggestions of teachers and intellectuals to improve the book in future.

Publishers

# Preface

History indeed is the memorable record of mankind. It preserves the whole mankind. This is for the man to take stock of the present in the light of the past events and improve the future by not repeating the past mistakes. While going through this record, we come across the achievements of different representative personalities, institutions and communities in a closely knit and continual system. By studying those records, we can understand the nature and psychology of the people. We will not be a stranger to them and could settle issues like informed persons.

This record enjoys the same importace in the collective life as the memory has in the life of an individual. If an individual is deprived of his faculty of memory he will commit mistakes continually often and will himself be a victim of these follies. If a person's past record is not available to us, we will not be able to form any correct opinion about him. Neither will we be able to behave properly with him. The same is true with collective life. Unless we know the past of the nations, institutions and ourselves, our collective life would turn into a heap of deceptions and misconceptions. Therefore it is necessary for us to go through the pages of history repeatedly. Three points of view are possible for the review of the past records. The first is of objective study wherein one just goes through the events as and when they have taken place. The second point of view is to study with nationalistic approach. That means to look the event

on the basis of patronizing the race, community or country to which we belong. The third point of view is doctrinal and purposive without any bias. We must evaluate the human races without prejudice and we must take their different achievements and arrive at conclusions in view of common good and benevolence.

The first view point is pure historeo-geographical. It is beneficial in the way that we get facts of the events, but in itself it is not good. Second view point is very appealing. It can safely be said that 98% of the students of history are attracted towards it. This is because every student belongs to a race or nation or country. Further selfishness expands to convert the personal selfishness into national selfishness. Therefore he is tempted to study history on the basis of his nationality, as he compares and contrasts, he will develop a sense of hatred, competition and superiority. Obviously he tends to fabricate lies. Quite often exploitation, excesses, injustice, bloodshed, national and racial differences have arisen due to this attitude. This further has made good people turn bad and satanic powers were worshipped due to this. To distort the facts and destroy humanity and create violence in the world, this view of history has contributed a lot.

This disease has spread in the world to the extent that historical events are being fabricated for achieving ulterior national motives. The communities which do not have any record of their past – are indulging now in writing history according to their desire and motives. At the same time, they are distorting the past events of their opponents to create hatred in the minds of the new generation. The third point of view is definitely good

for studying history. However its efficacy and final result depends on two things. Firstly the analysis of the human benevolence should be correct and the criteria of good and bad should be accurate. Secondly, the events on which the deductions and reasoning are based should be the outcome of objective study and not the result of one's own.

Islam is not associated with any racial relationship. It is a code that is directly linked with man and his prosperity. It is not interested in prejudices that arise due to racial, national and geographical differences. If a Muslim peruses history with true Islamic zeal, it is obligatory on him to narrate the events factually without any prejudice whatsoever. Islam setup standards for distinguishing right and wrong. So Muslim should judge men, nations and attitudes of the institutions on these criteria alone and should arrive at results. Wherever the mistakes are found, there and then only they should be pointed out. What is the purpose of his creation? How far and what influence has he made on the welfare and the prosperity of the man? Whenever and wherever he finds the good, he should instantly recognize it and without any reservations. In case of adverse results, he should find the causes for it and find means to rectify them. This is the attitude which Qur'an has adopted in discussing the life of man and nations. The Muslim should also adopt this attitude.

Observations mentioned above, about history made by a keen observer seems quite appropriate preface of this book 'Glimpses of History' (Āina-e-Tarikh)

**Afzal Hussain**
January 1962

## Chapter 1

# ANCIENT HISTORY

The creator of this universe Allah provided chances and opportunities to different groups in different part of the world. The story of man in our country also is the same.

First of all, the inhabitants of the land were the real citizens of this country. For centuries, they enjoyed the benefits of the means and resources available in the country and even improved them as per their knowledge and abilities. But slowly, such people succeeded them who had no abilities or knowledge. Compared to their contemporaries, they lack intelligence and morality. Even in workmanship, they were not upto the standards. Thus Allah terminated their tenure and provided chances to other communities who were more talented and able.

**DRAVIDIANS**

The Dravidians were amongst the most important people

to enter into this country. They spread all over the country. They captured the resources and paved the way for a great civilization and established a culture which is now called as Harrappa Culture. The sites at Harrappa, Mohanjodaro and few other sites in the South are proof of this culture. The Dravidians lived for many centuries. ALLAH had given them wealth and abilities. Slowly they began to indulge in merry making and led a life of luxury and pomp. They started dis-obeying the Almighty and included many deities along with the Almighty for worshipping. Magic, witchcraft became a tradition. Superstitions made them to commit inhuman atrocities. They used to sacrifice the humans for the gods and goddesses. They crushed the poor and downtrodden. Thus the peaceful atmosphere were broken and deterioration began. As a result of this, God's curse was seen and they were put to trouble and due to chaos and confusion, lawlessness prevailed. Another dynasty came to establish their rule and they were none other than the "Aryans". They pushed the Dravidians southwards and killed thousands of them. Thousands of Dravidians were made servants. This was due to the disobedience to Allah.

**ARYANS**

Overall the Aryans were noble, brave and high principled people. As far as the abilities are concerned, they were far superior than their predecessors. By their abilities, they developed the country. There was progress in agriculture, art and architecture. But slowly, they too got corrupted. The internal

bickerings gave room to lawlessness. The collective administration became lowered. As a result they lost their character. There was the same colour of the natives as far as their creed and beliefs are concerned. The doors of knowledge were closed on the common man. The general public was deprived of their basic needs. Discrimination started. The society was divided into different castes and classes. The poor became poorer and the rich became richer. They led a life of a criminal. The widows were forced to commit Sati on the funeral pyre of their husbands. Everywhere there was anarchy, lawlessness and chaos.

Ofcourse few people rose to improve the overall situation. There was little or no improvement in accordance with the divine law, Allah Almighty took away power from them and afforded an opportunity to those who were influenced by Islam to imbibe good qualities of head and heart.

**Origins of ancient history**

Before the arrival of the Muslims here, there was no system for writing history systematically. Therefore to write the history of this period was quite problematic. We have to depend upon the following sources only :

**Religious books:**

The religious books constitute the first source. Those are related to Brahmanism, Buddhism, Jainism. Among those connected to Brahmanism were Vedas, Puranas, Upanishads, Ramayana, Mahabharath, Manusmrithi. The Buddhist source

leads to Tripithakas, However these were either in Sanskrit or Pali languages. These works throw light on the beliefs, religious rites and rituals, customs of the people and few important personalities. Many of these personalities were projected in such a way that their historical authenticity raised questions. They were more tales and fables than facts. Ofcourse rarely did we find details about the social and political situation.

**Inscriptions:**

We have historical material written on rocks, stone slabs, pillars and copper plates. For example pillars bearing teachings of Buddha got inscribed by Ashoka on pillars found in a fort at Allahabad on which the achievements of Samudra Gupta are inscribed. These writings are mostly exaggerated and hence it is difficult to know the facts.

**Coins:**

Coins belonging to ancient time have been found. These were issued by different kings in different periods. By studying these coins, we can know the period of issue and details about the king – who issued them etc. Details about Kanishka and other rulers were got from these coins. However, these coins merely gave some details but not entire details. This is because the coins were transported from one country to the other. We know that Roman coins were in circulation in Islamic states till the reign of Khulfa-e-Rashideen.

**Archeological Relics:**

At some places, the relics of ancient buildings have been excavated. They also tell us about the religious and social life of the era as well as about the architecture and industrial progress of that time. For example, the Harrappan and Mohanjodaro excavations have given us rich information.

**Memoirs:**

Rulers of a few territories have made their courtiers to write in praise of them and about their dynasty. Some of these memoirs have reached us. But they are only a few and the narration of events is so exaggerative that it is difficult to know the real facts. Raj Tarangini, the history of Kashmir Rulers, is an example. Harish Charitra and Prithviraj Rasu are other memoirs.

**Travelogues (Traveller's Account):**

Chinese travellers like Fahien, Hieun-Tsang, Greek travellers like Meghasthenes, Muslim travellers like Abu Raihan Al-Beruni, Ibn Batuta have written about their visit to India. They throw sufficient light on some parts of India. Firstly their language was different. Therefore, we cannot rely much on these traveller's account. Secondly, their approach was restricted to particular areas.

With these hurdles, the history of our country has to be written on the basis of deduction or analogy (Quiyas).

**Muslims:**

The Muslims who came to India from outside are of four categories :

1) Arab Merchants
2) Arab Victors
3) Preachers of Islam
4) Turk Victors

Though all of them were Muslims, but they had distinct features and qualities. As such they influenced the people of India in their own way and had impact on the life of Indians.

**1) Arab Merchants:**

Since time immemorial, there were commercial contacts of the Arabs with India. After embracing Islam, these Arab merchants had become principled, truthful and more honest. They possessed good characters. Their trust worthiness, righteousness and good behaviour helped in expanding their business. At the same time people who came into contacts with them were impressed by Islam. They used to curb the evils and tried to spread goodness all around. Therefore in the west coast of the country, the people had great impact of these Arab merchants, their effects are seen even today.

**2) Arab Victors:**

In 712 AD, the Arab conquerors entered India and within no time, they captured Sindh, Baluchistan, Punjab, etc. under the

able generalship of Muhammad bin Qasim. After Muhammad bin Qasim was called back, their march was restricted, but the territory, which they had captured, remained under their rule for many years. The good qualities of these Arabs influenced the people of the conquered land to a great extent. These people were generally God-fearing and followers of basic tenets of the religion. They practiced justice and they were broad-minded, liberal and faithful. Away from pomp and pleasures, they were kind-hearted. They used to run their administration with consultation. Local people were much influenced by them. Therefore many people came into the fold of Islam.

**3) Preachers of Islam :**

Many virtuous and pious followers came to India mainly to spread the message of Allah – the Almighty – like Moinuddin Chishty ®, Shams Tabrez ®, Baba Farid ® and many others. These God-fearing men suffered a lot in the strange land. They tried their best to preach the faith. By observing their devotion, good behaviour, piety and spiritual deeds innumerable people adopted the Right Path. People got rid of superstitions and wrong beliefs. Their characters were improved and for the sake of Islam their hearts were open. Gods blessings be on those people.

**4) Turk Victors :**

Arab struggle was restricted to our south western coast and to areas which are in Pakistan now. The interior part of our country was beyond their reach. Turks struggled to get the throne of Delhi and they got it within a short time. They spread every-

where. They administered not only efficiently, but also kept the country safe from the foreign attack, particularly from the Tatars and Mangols who had destroyed wherever they went and created chaos. The Sultanate of Baghdad was completely ransacked by them. For saving the country from the Mangol's attack is such an achievement of the Turks that Indians cannot forget. The Turks were brave fighters and good administrators. They had a quality of leadership. Although they were not inferior to the Arabs in following Islamic teachings completely, they were more successful in establishing the Muslim rule in India. Their various dynasties ruled more or less for about seven hundred years and left great impressions of their rule.

**Impact of Muslims:**

The various Muslim groups referred to above greatly influenced the religious economic and political life of the people in India according to their individual capabilities. India was earlier divided into many principalities. Different principalities had different dynastic rulers and every day there was rivalry and fighting between themselves. Due to this there was widespread anarchy. The Turks maintained law and order and tried to bring all under one roof. They gave the concept of unity, and taught cultural ettiquettes. They reformed the social evils. They made them to get rid of superstitions. They taught the lesson of equality and justice. They developed the art and architecture. They founded a language which could be spoken and understand through out the length and breadth of the country. They

worked for the social welfare and upliftment of the poor and down-trodden. Their most significant contribution was in the field of introducing the religion of Allah in the country. Maintaining their individuality, they adopted positive steps in this direction. Unlike their predecessors, they did not loose their original characteristics.

**Attitude of the People of India towards the path of Truth:**

Due to the large territorial area of the country and negligence of the Muslim majority, the local people could not come to know Islam fully. Some of the factors that influenced the local people were as follows:

1) Good majority of people were impressed by the simple principles of Islam and they whole heartedly accepted the new religion and became part of the community.
2) A few people did not embrace Islam due to their ancesteral religion and remained on their old track.
3) Few people though influenced by the teachings of Islam were not courageous enough to accept Islam. Certain reservations did not allow them to give up their society and declare Islam as their religion. So they included many Islamic principles with the principles of their forefather's religion and started a new movement. It was called as Bhakti Movement.

**Bhakti Movement:**

Bhakti Movement means the religion of God worship. Among those who propagated this movement Ramanand,

Ramanuja, Chaitanya and Guru Nanak were well known. Ramanand in North India, Ramanuja in South India, Chaitanya in Bengal, Guru Nanak in Punjab propagated this movement.

Before the arrival of the Muslims in India, there was idol worship which was common. Influenced by Islam these people strongly condemned the idol worship and concluded that the worship of one God is the only path for salvation. Likewise entire system of society was based on caste system and untouchability. People were respected and condemned on the basis of their birth. The followers of Bhakti Movement raised their voice against these practices also and tried to invite all without any discrimination of caste and creed. Due to hatred and narrow-mindedness, they did not tolerate others. These people tried to teach equality. Though the torch bearers of Bhakti Movement had certain fundamental differences, they were of single opinion about these:

1) Belief in one God.
2) Salvation can be attained by worshipping one God and not by idol worship.
3) All human beings are created by God, therefore no discrimination shall be made.
4) All human beings are brothers and equal to one another.
5) There should be devotion towards teachers (guru).
6) The guru is one who eliminates doubts and shows the Right Path.

7) All religions are means to understand God. Therefore all are true.

8) Though the religions are different but their destination is one.

9) One should keep bad ideas and feelings away from the heart. Then only God stays in the heart. Hatred, selfishness will keep the God away from us.

**Impact of Bhakti Movement:**

The impact of this movement was:

1) The impact of idol worship was diminished.

2) The binding of caste system got a setback.

3) The attitude towards men of opposite believes became soft.

4) The regional languages got encouragement because they were adopted as publicity medium.

5) The non-Muslims got rid of defective customs, traditions and superstitions.

6) Extraordinary devotion towards gurus replaced worship of God.

7) Wrong concepts about tolerance developed. Declaring every contradictory thing was considered as tolerance.

8) "All religions are true". This principle reduced the need for searching the Right Path and hence propagation of Deen-e-Haq became difficult.

9) Few ignorant muslims also became a prey of considering all religions as equal. Infact true religion can only be one

and people adopting different paths cannot come together. People started considering Ram-Rahim, Qur'an and Puranas as one and the same. Truly speaking, there is lot of difference between their principles.

**Local influence on Muslims:**

1. The Turks and Muslims who came from central Asia to India were mostly not having the deep knowledge of the true Islamic faith and Islamic point of view as their predecessor Arabs had. They were having certain weaknesses also. When they came here, the intoxication of power had developed certain bad qualities. Local influences made them to adopt certain local practices. These added to their weaknesses. Certain rituals from local practices were adopted in marriage, birth, deaths, festivals, etc. These have no sanction in Islam.
2. Wealth and affluence made them to lead a luxurious and comfortable life. This made them loose their simple living and capacity to face harsh situations.
3. In the intoxication of power, they started committing excesses.
4. Few rulers had become dictators, who lost the support of the courtiers and instead of sacrificing spirit, they became selfish.
5. There started conspiracies and civil wars at the time of accession to the throne. As a result of which, there was total disorder in administration.

6. The caste system between man and man had an effect on Muslims also. They started loosing the spirit of brotherhood and equality.

7. By the efforts of the God-fearing elders people got the wealth of Eeman (Faith) and by their hard work many had embraced Islam slowly. Their successors started easy going life and became worldly minded. They started amassing wealth in Monastries (Khanqas) and tombs (Mazars) where different types of Bidaths i.e, innovations in the religion thrived. This affected the spread of Islam.

As a result deterioration set in among Muslims both religiously and materially. A few persons thought of reforming the situation. Muhammad Tughlaq came forward but he did not succeed because amirs did not cooperate. After his death, the condition became still worse and under such situation, Timor attacked India and ransacked the country.

## Important Events and Dates

| | |
|---|---|
| 3000 B.C. | Rise of Harappa and Mohanjadaro culture |
| 2500 B.C. | Early attacks on India by Aryans . Decline of Mhanjadaro |
| 1200 B.C. | Establishment of Aryan's Rule in different parts of India |
| 1000 B.C. | Era of Valour – Ramayana / Mahabharatha age |
| 623 B.C. | Birth of Gautam Buddha, founder of Buddhism |
| 599 B.C. | Birth of Mahaveer Jain, founder of Jainism |
| 543 B.C. | Death of Buddha |
| 527 B.C. | Death of Mahaveer |
| 327 B.C. | Alexander's Invasion |
| 321 B.C. | Chandragupta Maurya, founded Maurya Dynasty |
| 305 B.C. | Selucus attack on Chandragupta |
| | Defeat of Selucus and coming of Meghasthenes in the court of Chandragupta |
| 272 B.C. | Ashoka's accession - killing his several brothers |
| 261 B.C. | Ashoka's attack on Kalinga and conversion of Ashoka to Buddhism |
| 232 B.C. | Death of Ashoka |

## Birth of Jesus

| | |
|---|---|
| 120 A.D. | Kanishka ascended the throne |
| 149 A.D. | Death of Kanishka |
| 320 A.D. | Chandragupta established Gupta Dynasty |
| 335 A.D. | Death of Chandragupta and Samudra Gupta's accession |
| 375 A.D. | Vikramaditya's accession and death of Samudra Gupta |
| 405 – 411 A.D. | Chinese traveller Fahien visited India |
| 413 A.D. | Vikramaditya's death |
| 571 A.D. | Birth of Prophet Hazrath Muhammad (Peace by upon him) |
| 610 A.D. | Prophethood to Hazrath Muhammad (Peace by upon him) |
| 622 A.D. | Migration of the holy Prophet (pbuh) from Makkah to Madina |
| 632 A.D. | Demise of Prophet Muhammad (pbuh) |
| 600 – 647 A.D. | Harshvardhan |

| | |
|---|---|
| 630 – 645 A.D. | Chinese traveller Hiuen Tsang visited India |
| 634 A.D. | Death of Hazrath Abu Bakr, the first Caliph |
| 645 A.D. | Martyrdom of Hazrath Umar, second Caliph |
| 656 A.D. | Martyrdom of Hzrath Usman, third Caliph |
| 661 A.D. | Martyrdom of Hazrath Ali, fourth Caliph |
| 711 A.D. | Victory of Tariq bin Zayad on Portugal & Spain |
| 712 A.D. | Attack of Muhammad bin Qasim on Sindh and his victory |
| 997 A.D. | Ascension of Mahmood of Ghazni |
| 1025 A.D. | Mahmood of Ghazni's attack on Somnath |
| 1030 A.D. | Death of Mahmood of Ghazni |
| 1192 A.D. | Battle of Tarain between Muhammad Ghori and Prithviraj |
| 1206 A.D. | Establishment of Sultanate of Delhi by the first slave Ruler Qutbuddin Aibek |
| 1210 A.D. | Death of Qutbuddin and Altamish ascended |
| 1228 A.D. | Delegation from Caliph of Baghdad to Delhi |
| 1236 A.D. | Death of Altamish and Khaja Moinuddin Chishti (ra) |
| 1246 A.D. | Balban's Ministry and accession of Sultan Nasiruddin |
| 1259 A.D. | Arrival of Ambassadors in Delhi from Halaku Khan |
| 1266 A.D. | Balban's accession. Nasiruddin's death |
| 1285 A.D. | Prince Muhammad's death at the hands of the Mangols |
| 1286 A.D. | Balban Died |
| 1290 A.D. | Jalaluddin Khilji's accession and Khilji Dynasty's establishment |
| 1295 A.D. | Allauddin Khilji ascended the throne by killing Jalaluddin while he was fasting |
| 1316 A.D. | Allauddin's death. Mubarak Khilji's accession |
| 1320 A.D. | End of Khilji Dynasty. Ghiasuddin Tughlaq's accession |
| 1325 A.D. | Ghiasuddin, Hazrath Nizamuddin Auliya and Hazrath Amir Khusro's death. |
| 1333 – 1342 A.D. | Ibn-e-Batuta in Delhi Darbar |
| 1351 A.D. | Muhammad Tughlaq's death. Fairoz Tughlaq's accession |
| 1387 A.D. | Death of Firoz Tughlaq |

# Questions:

1. Who were the Dravidians? What were their contribution? What were their weaknesses, what was the result?
2. What do you know about Aryans. Throw some light on their characteristics and services.
3. What weaknesses crept in Aryans? What was the result?
4. What are the sources of ancient history? How far can we trust them?
5. What type of people were the Muslims who came from outside?
6. Throw light on Arab traders and Arab conquerors.
7. What were the contributions of Preachers of Islam.
8. Compare Arab conquerors with Turkish conquerors.
9. What sort of impact was made on the local Indians by Muslims?
10. What is Bhakti Movement? What were the basic teachings?
11. What were the effects of Bhakti Movement?
12. What were the local influences on Muslims?

## Chapter 2

# Plundering by Tamer lane (Timur the lame) - 1398 A.D.

There are people whose hands are red with the killing of innocent people. In each era their presence was seen. Those who top the list are Bukhte Nasr, Chengese Khan, Halaku Khan and Timurling. Out of these four the first three were rebels of Almighty Allah and enemies of Truth. Killing of human being was nothing for them. But Timur was a Muslim. Timur considered destruction and killing as Jehad. He got a decree in his favour too. He used to tag it to his flag. He considered himself as a Mujaddid (revivalist).

**Early Life:**

Timur was born in a town near Samarqand in 1336 A.D. By race, he was Turk. His father was the great grand daughter of the famous Turkish tribe 'Barlas'. But the mother belonged to

Chenghese Khan. Timur used to tell that he was a Moghul and boasted as belonging to Chenghese. Remember that Chenghese Khan and his successors with the support of the large Moghul army had created untold misery in West Asia. And by the time Timur was born decline had already started for the dynasty of Chenghese Khan. Timur utilized the opportunity and at the age of 33, he captured the throne of Samarkhand and slowly he built up the military force and started attacking Muslim states of Middle East. The condition of the Muslim states was very bad. The Muslim rulers had forgotten their duties and were leading a life given to wild luxuries and pleasure. People had no belief in religion. Timur started his attack. He ransacked their fields and destroyed palaces. He set fire to buildings and heaped the dead bodies in the form of a minarate. Children, women, old men all were killed ruthlessly.

**Attack on India:**

After extending the boundaries of his state, nearer to the Mediterranean sea, Timur turned towards India. He was 69 years old then. The attack of the Moghul over India was not new. Several times the Mongols had attacked, but the Muslim rulers of Delhi faced them boldly and every time they were driven away. This was the great contribution of the kings of Delhi that they kept India safe from the hands of the Mongols. Balban even lost his crown prince Muhammad in these encounters. Embracing Islam, Moghuls have become friends during the reign of Muhammad Tughlaq. But the weak policy of Firoz Tughlaq and

his successors made the Moghuls once again strong. Now Timur tried to unite the people to attack India and fully convinced them. First of all he had to chase an Afghan Sardar Moosa Khan. Timur sent one of his officers to fight with Sardar Moosa Khan but he was killed. Later he played a farse saying that Moosa Khan was their friend. And the attack on Moosa Khan was without his consent. Moosa Khan was pleased by this announcement and went to meet Timur. But this announcement of friendship was not true. Timur got him killed and captured the fort. Thus the main hurdle of his way was removed. He sent 30,000 strong army to fight against the Pathan tribes under the command of his grand son Peer Muhammad who reached Multan and defeated its ruler. With one lakh soldiers Timur himself crossed Khyber pass and entered Punjab. The ruler of Lahore faced the intruder boldly, but could not defeat the huge army. Thus Lahore was captured by Timur. The Amirs of Delhi who were unhappy with the Sultan of Delhi reached Timur and expressed their desire to cooperate with him. Timur went to Multan, met his grandson and then the two armies together attacked Bhatniz and captured this strong fort city.

**Attack of Timur on Delhi:**

Timur now marched forward, harassing the public , looting them, making slaves of their women and killing many, reached Delhi. The Sultan of Delhi fought Timur with his army of 50 thousand soldiers. One lakh people who were taken as prisoners were killed by Timur. The army of Delhi was defeated.

Mahmood Tughlaq the king of Delhi ran away and took refuge in Gujarat. Thus Delhi was captured by Timur. This was his first accession there. Delhi was looted by Moghuls. There was general massacre. After killing the people enmasse, the Timuri soldiers set on fire the palaces and other buildings. Delhi was devastated.

**Return of Timur:**

After 15 days of ransacking and destruction, Timur turned towards Meerut and captured and looted the city. Later the district of Saharanpur was destroyed. He looted the towns on the way and captured men and women, made them slaves and marched towards Jammu. The rebel Sardar of Muhammad Tughlaq Khizar Khan by name was made the governor of Punjab. Then Timur left to Samarqand. He spent a year in this episode. He returned with huge booty consisting of large amount of jewellery, gold, silver and precious stone. He left India in a hurry. The Christian ruler of Constantinople had sought the help of Timur in attacking Sultan Bayazid – The Turkish King of Usmani Kingdom. He had received this invitation in India itself. This barbarous man helped the Christians against the Muslims. This defeat of the Turks deprived Europe to enjoy the benefits of Islam for a long time. He imprisoned a freedom fighter like Bayazid Eldarem and kept him in a cage like animals.

**Famine and Epidemic:**

After the return of Timur, a famine and epidemic broke out in Western Uttar Pradesh, Delhi and Punjab. Many people

became prey to this catastrophe. Soon after the mass plundering of Timur, these natural disasters caused a great havoc. This was the conclusion of God's wrath for not adhereing to divine benevolence with thankfulness. This sort of condition was due to their own mistakes, moral degradation and disobedience. Would these warnings might have been proven an eye opener to the latter people.

# Questions:

1. Who were on the top of the list of murderers of humanity?
2. Why Timur is considered more barbarous than the others?
3. Describe the early life of Timur.
4. How Moosa Khan was subdued?
5. 'Delhi will never forget Timur's advent'. Why? Give details about the attack of Timur.
6. Why did he leave Delhi in a hurry?
7. What were the losses to the country due to the attack of Timur?

## Chapter 3

# Syed Dynasty - 1414 - 1451 A.D.

The attack of Timur on Delhi had reduced the kingdom and prestige of Delhi. Mahmood Tughlaq wanted to re-establish his power at Delhi after returning from Gujarat. Due to inabilities of his Amirs and courtiers, he could not do so with his death in 1412, the rule of Tughlaq dynasty also ended.

You have learnt about Khizer Khan. He was a rebel chief of Mahmood Tughlaq whom Timur had appointed as the Governor of Punjab. After the death of Mahmood Tughlaq, he occupied the throne of Delhi and ruled as a care taker of Timur in India. Khizer Khan's family was known as Syeds. But it could not be proved. Khizer Khan tried to maintain law and order but failed. In 1431, he died and his son Mubarak Shah ascended the throne. He tried to re-establish the old order, but there were rebellions here and there. The Jagirdars, Rajputs of Kathra, Hindu Rajas did not co-operate with him. As such he appointed Kamal-

ul-Mulk as the minister. He put down the rebellious activities with an iron hand. The Hindu Amirs were jelous of his success. Hoshang Shah of Malwa and Sharqui ruler of Jaunpur had come up to Biana. All of them had become headache to him. There were internal and external strifes all over the country. To control them, it was a herculian task. Mubarak Shah tried to improve the situation. After Firoz Tughlaq's death, the governor of Jaunpur declared his independence. Fortunately, there was a fight between Hoshang Shah of Malwa and Ibrahim Shah of Jaunpur. At Kaalpi, they were engaged in a war. In his absence taking Kamal-ul-Mulk with him, Mubarak Shah camped outside the city. But Sardar-ul-Mulk and few Amirs planned to murder Mubarak Shah. In 1434, when Sultan was going for Friday prayer, he was killed on the way. After killing Mubarak Shah, Sardar-ul-Mulk became the absolute ruler. For name sake, he made Sultan's cousin Muhammad Shah sit on the throne. But all powers were in his own hands. He too made the conditions of Delhi similar to what Khusro Khan had made after killing Mubarak Shah Khilji. The people of Delhi were very much worried. They had hoped that Mubarak Shah would bring back Delhi to its old order. But the murderers did not keep quite. Thus to take the revenge of the death of Mubarak Shah, the Ulamas of Buland Shahar and Sambhal's ruler Allahdad Khan Ludhi and Kamal-ul-Mulk made an alliance, collected an army and started to move towards Delhi. Muhammad Shah himself was against Sardar-ul-Mulk and other conspirators. The allied camp killed the faithless Amirs and made Delhi city clean from these elements. Muhammad Shah appointed

Kamal-ul-Mulk as Minister and gave responsible posts and titles to other Amirs. However Allahdad Khan refused to accept any reward.

After Muhammad Shah's death, his son Allauddin ascended the throne. He was not an able Sultan. His governors were rebellious. The Delhi Sultan's rule was restricted to only few surrounding districts. He had adopted the title of "Shah Alam" while ascending the throne.

The situation worsened so in 1451 AD, he handed over Delhi Sultanate to Behlol Lodhi, the governor of Sarhind and retired to Badayun for rest. Thus the Delhi Sultanate passed on from the Syeds to the Lodhi dynasty.

# Questions:

1. Who was the founder of the Syed Dynasty? Why was it called the family of Sadaths?
2. What do you know about Khizer Khan?
3. Who was Mubarak Shah? What efforts did he make to reform the situation?
4. Why and how was he killed?
5. Write about the conditions of Delhi Sultanate after Mubarak Shah.
6. Describe the efforts made by different elements to improve the situation? What was the result?
7. How did the Lodhi dynasty come to power?
8. What was the condition of the country after the attack of Timur?
9. Why are these dates significant 712 A.D., 1206 A.D., 1025 A.D., 1228 A.D. 571 A.D., 1236 A.D., 1295 A.D., 1325 A.D., 1387 A.D., 1336 A.D., 1398 A.D.
10. Draw a map of India and show the routes of arrival and return of Timur.

## Chapter 4

# Lodhi Dynasty - 1451 - 1526 A.D.

Behlol Khan by race was an Afghan, belonging to Lodhis, a famous tribe of the frontier area. The person who had played a great part in history was Zafar Khan Lodhi who was the assistant of Firoze Tughlaq. This great and righteous man was very close to Firoze Tughlaq. Zafar helped him in all matters of state. He was very brave and co-operative. The other Pathans after Zafar Khan were also loyal and faithful and served the king to the best of their capabilities. They were remembered for years. You have studied that during the last days of Firoze Tughlaq, Delhi, once again became seat of conspiracies, strifes and chaos. But the Lodhi tribe was not involved in such activities. They were very clean handed. They were the people who stood as a mountain against the Timer lane attacks. They faced the Timur's army boldly and resisted his advance. As a result of this, Timur used to feel jelous of this Lodhi Tribe. This rivalry continued

for years together.

To eliminate the unwanted elements and bring law and order was the aim of the Lodhis. At any cost they wanted to regain the lost prestige of Delhi.

**Behlol Lodhi – 1451 to 1489 A.D.**

One of the persons from the Lodhi dynasty was Behlol Lodhi, he was very able and brave. Muhammad Shah had adopted him as his son and Allaudin Shah considered him his elder brother. When Allaudin gave the reigns of administration in his hand, the kingdom of Delhi was a mere name. There was total lawlessness and chaos. With Sultan's inability to rule and the selfishness of the nobles and Amirs, the Delhi Sultanate had become the seat of rebellions. The conditions were quite desparate and hopeless. But this brave man did not loose heart. He called on his kith and kins and other dutiful Pathans from Afghanistan and provided them important and strategic posts. These Afghans showed their talents and proved to be very successful. They curtailed the powers of the rebels and restored law and order in a short time. Lastly, he defeated the ruler of Sharqui Kingdom of Jaunpur and appointed his elder son Barbaq Shah as its ruler. Due to this victory, the prestige of Delhi enhanced. The rebels were put out. Later they surrendered and laid down their arms.

After attaining so much popularity, this man Behlol was always simple, sober and devoted. He led a simple life, prayed regularly, respected the scholars and other religious leaders. He enjoyed the company of Ulamas and had good contacts with them.

He was a very generous and just ruler. He used to listen to the grievances of the public himself and decided the cases. He always respected Alauddin Shah. Till his death, Behlol retained the names of Alauddin Shah alone in the public sermons and had his name inscribed on coins. The area around Badayun was reserved for his personal use. Alauddin Shah led his life peacefully there. He used to respect his courtiers and treated them nobly and did not exhibit pomp and grandeur and did not like to adorn the throne in their presence. His majesty never used to sit on the throne. These were the qualities which made him popular among Afghans. During his 38 years of the rule, Behlol regained the grandeur and good name of Delhi.

# Questions:

1. Who was the founder of the Lodhi Dynasty?
2. How were previous dealings of the Lodhis?
3. Throw light on the life and achievements of Behlol Lodhi.
4. To earn the support and goodwill of the Afghan Sardars, what did Behlol do?
5. What was the attitude of Behlol towards the Sharqi kings of Jaunpur.
6. What events make these dates significant – 1414, 1421, 1394, 1412 A.D.

## Chapter No. 5

# Sikander Lodhi 1489-1517.A.D.

After Behlol Lodhi, his youngest son Sikander Lodhi ascended the throne. Sikander was handsome and a good scholar. Among his 5 brothers he was the youngest but in character, administration and piety, he was unique, therefore the Amir's choice fell on him. Behlol's good characters and behaviour honoured with such a son by Allah Almighty. Barbak was the eldest son of Behlol to whom Behlol appointed governor of Sharqui Kingdom. He came forward and claimed to became the ruler of Delhi but he was defeated and arrested. Sikander did not take revenge on his brother instead he behaved properly with him, and pardoned him, for administrative purpose he did not install him but brought the Sharqui Kingdom under the direct rule of Delhi. After attacking on Hussain Shah Sharqui he conquered Bihar. Seeing the growing power of Delhi, the ruler of Bengal reached an agreement. The Rajas of Dholpur, Gwaliar,

Bidar etc also recognised him as their sovereign.

After satisfying from Northern areas now Sikander turned towards the Southern areas. He wanted to shift Delhi, the capital, towards the South. Delhi was already destroyed by the attacks of Timur and thus near Agra he founded a city called Sikandara and made it his capital.

**Life & Character :**

For twenty five years Sikander ruled with great honour and prestige by his abilities, bravery, justice and administrative talents. Everywhere there was peace and harmony. Due to the favour of Allah there was good harvest, people were happy and satisfied and contented. Sikander used to watch the development every day in the markets and an ordinary lowest salaried person too led a happy life.

A good arrangement for his education was made. He was fond of art and architecture in his childhood. He was a great scholar of his time. During his rule, Arabic, Persian literary and religious books were written. Many great works were compiled. Non-muslims too were given opportunity to study Persian. He always thought of the welfare of his subjects. He did a lot of work for public utility. Repaired roads, arrangements for boarding and lodging was provided to the travellers during his time. Dak chowkis were established. He got constructed many mosques, schools and madrasas. He tried to improve the beliefs of the people. He established a good judicial system. He estab-

lished many courts and appointed Qazis. The Sultan was himself a patron of justice. Once in Gwaliar, two brothers entered with military service. Fortunately they got two diamonds in the war booty. Both got one each. Diamonds were very costly. One of the brothers sold it and started business and left the job and went home. Another brother sent the diamond through him for his wife. On the way the brother's mind changed, he kept the other diamond with him. After sometime the other brother went home on leave. He asked about the diamond. His wife was dumb founded to listen to her husband as no diamond was given to her. The brother asked the diamond for which the brother replied that on return he had given it to his wife. The quarrel arose over the issue. They went to the court where he had produced two false witnesses and proved that he is innocent. She could not have so much patience to tolerate therefore she appealed to the Sultan. Both the witnesses were called before the Sultan. Once again both of them lied. Sultan was not satisfied, he tried to solve the problem. He questioned each one, "did you ever see diamond". They said "yes!" Sultan gave both of them two pieces of candle, "you both draw a picture separately". Witnesses gave two different pictures. The Sultan came to know the fact. When he scolded both of them they admitted their mistake. In religious outlook and characters he was in no way inferior to his father. He was a strict follower of the tenets of Islam and encouraged others to follow. He respected the Ulemas. He use to sit in their company. He arranged the discourses in the Mosques. A great scholar of Hadees Maulana Rafiuddin Muhaddis came India in his period.

Sultan welcomed him and made all arrangements for his Dars-e-Hadees in capital's mosque. He started giving Daras-e-Hadees. People were much benefitted for years.

He was a follower of the Shariat. He was a man of principle. He liked such persons as he himself was. Therefore under him majority of his followers were God fearing and noblemen. One of the Amir's of the Sultan was Amir Zainuddin. There is a quite interesting story of him.

He was summoned by the Sultan once. One after another three messengers were sent thrice but Amir Zainuddin did not respond. Some of Sultan's courtiers said "Jahan-panah! Amir Zainuddin is a proud person you summoned him thrice but has not responded to your order". The Sultan maintained, "I did not remember, on Fridays he never come out, when he gets time he will come," the Sultan concluded. This was the attitude of the Sultan towards his Amirs. During his life time the condition of the people was extremely good. People were happy they led a contended life. This period was free from wars turmoils, skirmishes revolts etc. The Sultan use to keep an eye over his enemies. He used to get information from all quarters. For minor mistake he used to question his colleagues. His collegues used to think some time that the Sultan posses a Jin who may be informing him about every details. But really speaking Sultan's dutiful nature and sense of responsibility keep him well informed about the happenings.The subjects had full freedom and his subordinates enjoyed full freedom. If they were proved guilty

they were punished. There was seldom any complaint of his subordinates or ministerial staff.

**Ibrahim Lodhi** (1517 - 1526) :

After Sikander Lodhi, his son Ibrahim Lodhi ascended the throne. He was like his father brave, determined person. But immature in mind. His predecessors had always maintained good& brotherly relations with Amirs & nobles of the kingdom. But he started misbehaving with them. Due to his attitude many great Amirs were hurt and tried to bring his downfall. First of all these nobles tried to instigate his younger brother to revolt but Sultan came to know about the plot and the Sultan face it bravely. The plot failed. Now the Sultan became more suspicious and autocratic in his dealings. The Sardars tried to raise the banner of revolt against him. Many Subedar (Governor) declared their independence. Few Amirs even tried to dislodge Ibrahim from the throne of Delhi.

The skirmishes, internal feuds, disputes amongst Afghans made the traitors to rise their heads. Many province became independent and some of them became shelter to dacoits and goondas. Bhopal's dacoit Puranmal was so powerful that in Central India people were scared of him. Due to loot, wars conflicts, people were harrassed and depressed. The Rajputs too became powerful Lawlessness, anarchy prevailed every where. The Sultanate became the centre of wars and communal clashes.

**Babar's Attack :**

Fortunately, during these days, at Kabul the great grandson of Timur, Babar, had become strong. Lodhi Afghan and Moghuls had traditional enmosity to each other. Babar had inherited the enmosity with the Afghans. He used to consider Delhi his ancestral seat but he was not dare enough to attack Delhi. Ibrahim Lodhi's cousin Allauddin too was interested to occupy Delhi. He ran away to Kabul to get help from Babar. He encouraged Babar to attack his cousin. Babar was ready and attacked Delhi twice, thrice, but could not advance much. His army hesitated to step forward.

**Battle of Panipat 1526 :**

The Governer of Punjab Daulat Khan Lodhi revolted against Ibrahim Lodhi and went to Kabul to invite Babar and assured of all help and cooperation. On the other hand the Rajput leader of Mewar, Rana Sanga, was dreaming of Delhi throne. He too joined hands with Daulat Khan in inciting Babar. Babar was waiting for this opportunity and with a strong force he left Kabul. On the way few Afghan tribes tried to stop him but they could not. Babar reached near Delhi. Ibrahim Lodhi tried to collect more than one lakh soldiers who were well trained and stepped forward on the historic field of Panipat in 1526. On the plains of Panipat both the armies stood face to face. Babar's army was well equipped with modern weapons of that time i.e. fire arms & long range cannon and had superior artillary, whereas

the Afghan army depended upon old weapons. Though Ibrahim tried his best but was completely routed. When his own people joined hands with the enemy internally what one could do. The Sultan was killed along with about fifteen thousand soldiers. Ibrahim's selfish and characterless people gave another chance to create bad wheather of anarchy, turmoil and in fighting. Remaining Afghan officers (amir) tried hard to gather scattered forces and to reconsolidate themselves twice first at sikandra and after that at Jaunpur to face the new situation but could not succeed. The future of India was already decided.

# QUESTIONS :

1) Who was Sikandar Lodhi? What were the qualities due to which he became the king?
2) How Babar treated Sikandar Lodhi and how was the treatment of Sikandar with him?
3) What do you know about Sikandar Ladhi's justice?
4) Write about Sikandar Lodhi's character?
5) Describe Sikandar Lodhi's administrative capabilities.
6) Mention the episode of Amir Zainuddin.
7) Who was Ibrahim Lodhi? Why were the Amirs and his relatives unhappy with him?
8) Why Babar attacked?
9) Describe the First battle of Panipat. Mention the date, parties, causes and effects of the battle.

## Chapter No. 6

# Independent Provinces

Although administering a vast country like India through a central government is not impossible, yet it is quite a difficult task. It was certainly a Himalayan Task for individual rulers. With different cultures, languages, lifestyles, castes, creeds and different schools of thought. Enticed by the wealth, there were frequent attacks from outside the country. It was very difficult to keep all the provinces united. The Muslim rulers tried their best to safeguard their frontiers from the outsiders' attacks. Hence the military forces were always alert. The family members of the rulers were appointed on high and important posts for security reasons. Inspite of these precautions, a little negligence would give way to the provincial governors to declare independence. It was difficult to manage the whole country as the transport system was bad. They lacked good roads, railways, telegraph and post offices were not heard of. The rulers were able

to conquer the provinces but they were incapable to maintain and improve the infrastructure of the province. They failed to establish peace and order over the years.

During the last days of Muhammad Tughlaq's rule, Gujarat, Bengal, South India and many other far-off provinces were likely to become independent. The good nature of Firoz Tughlaq and his mild policies of *Peace with all* compelled them and the attack of Amir Timur precipitated the process of independence. Delhi lost its stability. And many provinces declared their independence and established their own sultanates. Among them were the Bahamani Sultanate of South India, Sharqui Kingdom of Jaunpur, and provinces of Gujarat, Malwa, Bengal.

**Bahamani Sultanate**

Muhammad Tughlaq was engaged in providing relief in the drought hit areas when his own Amirs and Sardars created disorder and chaos in and around Daultabad. At this juncture Mohd. Tughlaq deputed one of his trusted Amirs by name Zafar Khan to crush the revolted Amirs. Taking advantage of this opportunity, Zafar became an independent ruler under the name of Hasan Bahman. He made Gulbarga as the capital of his Bahmani Kingdom. This Kingdom kept itself engaged in continuous wars for centuries with the neighbouring Hindu Kingdom of Vijayanagar.

**Mahmood Gawan**

Mahmood Gawan was a talented minister of the Bahamani

Sultanate. He was intelligent, hard working and loyal. He worked for the welfare of his people. He led a simple life. He ate from earthen plates and slept on ordinary mat. He helped the poor and needy. He established a Madrasa in Bidar. He used to attend the Madrasa sometimes as a student, he had great thirst for knowledge. He had a personal library, which consisted of more than 3000 books, which he later donated to the library of Madrasa. Even today the building stands, but in a ruined condition.

**End of Bahamani Kingdom:**

In 1524 AD, after the death of the last king of the Bahamani Sultanate, the Sultanate split into five independent kingdoms. Adil Shahi of Bijapur, Qutub Shahi of Golkunda, Nizam Shahi of Ahmednagar, Barid Shahi of Bidar and Imad Shahi of Berar. Later, Aurangazeb brought all these kingdoms under Delhi's rule.

**Jaunpur:**

Firoz Tughlaq founded a beautiful city on the banks of the river Gomati. Firoz Tughlaq's original name was Juna Khan. This beautiful city was named after him as Jaunapur, which finally, after many years, came to be known as Jaunpur. This city became the capital of eastern province of Tughlaq rule and the Sharqi ruler's capital. After Timur's attack on Delhi in 1398 AD, the governor of this province Khwaja Jahan declared his independence. The province of Jaunpur became the capital of the Sharqis. Ibrahim Sharqi became popular among the rulers of the Sharqi kingdom. He successfully expanded his kingdom. He

was a patron of art and science. Jaunpur became a centre for learning & culture. Some people migrated from Delhi to Jaunpur for these reasons. Ibrahim Sharqi treated them kindly. He constructed a few buildings and mosques. The *mosque of Atala* was built by him. He was a good warrior. The king of Delhi was always at war with the Sharqis. In 1470 AD Behlol Lodi defeated the last ruler of Jaunpur Hussain Shah Sharqi and brought annexed Jaunpur with Delhi Sultanate.

**Malwa**

Firoz Tughlaq's Jagirdar, Dilawar Khan, established an independent kingdom at Malwa in 1401 A.D. Mando was the capital of the kingdom. Sultan Mahmood was the most famous among all the rulers of Malwa. He was a brave and just ruler. During his time Malwa progressed the most. The people lived happily. For over a century, Malwa remained independent. The ruler of Gujarat, Bahadur Shah annexed it in 1531 A.D. with his kingdom.

**Gujarat:**

Gujarat became an independent province when Zafar Khan, the Jagirdar of Gujarat declared independence in 1401 A.D. Among all the rulers of Gujarat Ahmed Shah became very popular. He was brave, intelligent and a just ruler. He had great respect and love for Islam. Once, when one of his relatives killed an innocent man, Ahmed Shah punished him in public. This incident taught a lesson to everyone and no man in power could

inflict harm on any of his subjects. He built the city of Ahmedabad. The second most popular ruler after Ahmed Shah was Mahmood Beghara. He successfully ruled for 52 years. He too was brave, just, kind and had great love and respect for Islam. After Mahmood Beghara, the third popular ruler was Bahadur Shah. Bahadur Shah defeated the rulers of Malwa, Rajputana and other places. In this war he extended his territory. He also fought a war with Humayun. But in 1573, Akbar annexed Gujarat and brought it under the Delhi Empire.

**Bengal:**

Though Bengal was considered as province of Delhi, as it was very far from Delhi, it always remained semi independent state. A little change in Delhi would prompt Bengal to declare its independence.

During the last days of Muhammad Tughlaq's rule, Bengal's governor revolted. Firoz Tughlaq tried to regain power in Bengal. In 1354 Firoz Tughlaq accepted Ilyas Khaja Shamsuddin as an independent ruler. At the beginning Pindwa and later Gud became the capital of Bengal. Hussain Shah and Nusrath Shah became popular among all the rulers of Bengal. They worked for the welfare of the people. They constructed many mosques and Hospitals (Shifa Khanas). They also encouraged Bengali literature and the language. Akbar annexed it in 1576 AD.

## Vijaynagar:

Harihar and Bukka were the two brothers who established the Vijaynagar kingdom in 1336 AD. They made the capital Vijaynagar a beautiful city which become the most beautiful city of India. But the rulers kept waging war with Bahamani Sultanate. In 1565 AD, the Bahamani kingdom defeated Vijayanagar's army after a combined attack and destroyed it. Later the Mughal King Aurangzeb defeated all the Bahamani Kings and brought all the Bahamani kingdoms under Delhi.

# QUESTIONS :

1. Why was it very difficult to bring India under central administration
2. How did Muslim rulers rule the country keeping it under Delhi's rule?
3. Why was it easy for the far off provinces to become independent?
4. Name the important independent states after the attack of Timur.
5. What do you know about the Bahmani kingdom?
6. How was the Sharqi established? People from Delhi, migrated to Jaunpur, why?
7. Who was Mahmood Gawan? What do you know about his character?
8. Write a paragraph on the sultanate of Malwa.
9. Name the founder of the kingdom of Bengal. Who were the popular ruler among all and why?
10. How was the kingdom of Vijayanagar established and by whom? How was it?

## Chapter 7

# Syed Muhammad Jaunpuri and Mehdavi Movement

The condition of India during the first half of the 15th century was very bad. Due to disloyalty of the last ruler of the Tughlaq dynasty, the image of the Delhi sultanate declined. Timur's attack was responsible for the anarchy, which prevailed everywhere. The decline of power was due to the bad moral character of the kings. All the kings were selfish and self centered. They did anything for their personal gain. They never worked for the betterment of the kingdom and its people.

### Interest of Scholars and Religious Leaders

The damage caused to the community would not have been so great, if only the scholars and religious leaders had realised their duties and obligations and given thought to reform the society. They were in large number and they had hold on the

society. Unfortunately they were worse than the political workers. The scholars were engaged in unnecessary and unwanted discussions and discourses involving logic, philosophy and religion. They were more interested in establishing relationship between the attributes and personality of God, and to find whether these attributes are interwoven or external.

They had forsaken the Book of God and Hadith and were not paying any attention towards solving problems of men and life. Even the saintly religious leaders had forgotton their status of being vicegerents of Allah on the earth. They were running away from men and cities and taking shelter in far off caves and forests. They were spending their valuable time in meaningless meditation and other activities that were against Shariah. They even laughed at the Shariah bindings and equated Islam with other religions that believed in several gods.

**The plight of Commen Man**

Obviously this sorry state of affairs, had an adverse effect on the general public of the country. No doubt the common Muslims had a contact with religion. But it was more formal than real. Majority of them had moved away from the true religion and practiced non-Islamic rites and rituals, instead of Sunnah, they followed superstitious traditions. Of course here and there a few persons were found who were leading clean life and had sensitive minds. However they were not many and they were not making any concerted effort.

## Mehdavi Movement

At such a moment of mass degradation a movement for revival of religion and moral values took its birth. It was Mehdavi Movement. Its torch bearers took the rulers to task, reminded the scholars and religious leaders of their obligations and duties and called the common people to shape their lives in the light of instructions from the Book of Allah and Sunnah. They pointed out the mistaken notions, unhealthy and non-Islamic practices and urged men to adopt the noble, healthy and rich moral practices. They were very sincere in their attempts. So they succeeded intially, but at a later stage their influence was checked by vested interests. The claim of being "Mehdi" by the founder of this movement also came in the way of its progress and influence.

## Syed Muhammad Jaunpuri

Syed Muhammad was the founder of this movement. He was born in 1423 A.D. at Jaunpur. He attained proficiency in religious knowledge in his early age alone. He soon occupied an enviable position among other scholars. He earned the title of "Asadul Ulema" in his youth. None could compete in piety and devotion to prayer with him. Even among the sufi saints he was known as "Sayyidul Aulia." He had an enchanting personality. He possessed excellent oratory powers. His sermons were very instructive and illuminative. Soon he earned a good following. The ruler of Danapur Sultan Hussain was one of his followers.

The ruler had become so weak that he became a tributory to Raja Dalpat Rai. This was not approved by Syed Muhammad.

In an open session, the saint chided the ruler and demanded that Sultan Hussain should wage a war against Dalpat Rai and see that idolatory did not spread in the state. The saint also inspired the gathering to come out in support of their ruler. So despite lack of means Sultan Hussain prepared himself to wage a war. The saint also joined him. War took place. At a time when the huge army of the Raja was becoming successful, the saint and Sultan Hussain came out victorious.

After the war, Syed Muhammad experienced ecstatic state which lasted for 12 years. For seven of these twelve years, he fasted everyday and was devoted to meditation, when he claimed as being Mehdi the followers turned him to be the "promised leader who would precede the Doom's Day." This hampered (came in the way of) the reformative movement and the opposing groups used this claim to turn the tables on him.

When he came out of this state of ecstasy, he took up going places. His itinary included Chanderi, Maandu, Japaneer, Daulatabad, Ahmednagar, Bidar and Gulbarga. During his tour he met many scholars and saints and invited them to take up reformative work of the community, giving up conflicts, disputes and waywardness. He invited the common people to give up superstitions, false beliefs and innovative practices and to adhere to the true principles as laid down in Qur'an and advocated by Hadith. Few persons paid attention to his words. How-

ever the scholars and saints who had ulterior motives opposed him and tried to harm him and his cause.

**The Objections and allegations raised by the Scholars :**

The following are the allegations against Syed Muhammad:

1. Syed Muhammad considered the Muslims as 'Kafir' and asked them to become 'Momin'.
2. He did not follow the 'Iman-e-Azam' but directly referred to the Qur'an and Sunnah on any occasion.
3. He stopped people from studying philosophy.
4. His followers did not respect the Mashaikh and condemned them.

Syed Muhammad managed to answer them unhesitatingly but satisfactorily. Inspite of this the Ameers and the people were angry with him, the objections and opposition still continued. As a result he was treated badly by everybody.

In 1495 he performed Haj Piligrimage. At Makkah also he again claimed to be Mehdi. He returned to Ahmedabad and engaged himself in his missionary work of reforming the Muslim society. However his claim of being Mehdi made him to lose popularity and he was charged as spreading godlessness.

**To Qandhar**

He now proceeded to Qandhar in Afghanistan along with 360 of his disciples. He gained popularity there among the common men. This made the scholars and religious leaders of the

area jealous and they started opposing him tooth and nail. The governor of the place was a young man of 20 years and a devoted Muslim. To end up the differences he arranged for a discourse on a Friday. The scholars of the town participated. Syed Muhammad placed before the huge audience the tenets and requirements of Islam in a very lucid manner and urged people to follow and practice the Qur'an and the Hadith. The audience and the governor were thrilled and the opposers were silenced.

**At Farah**

From Qandhar, the saint proceeded to Khurasaan. Farah is a town in the state. He settled at Farah. He had to face opposition here also. The Qazi of the town harmed him much and incited the king of Khurasaan against him. The king sent his trusted minister with an army to wipe him and his followers off. When an informer told him about the proposed attack, he is reported to have said :

"Who is the king and who is his minister? There is only One king who has One as his minister."

The army reached the saint and his followers did not show any anxiety. Impressed minister entered into a discussion with him and did not fight. During the conversation the topic of "Mehdaviat" came up for discussion.

The minister commented : "If you are a Mehdi in the sense of being a guide and revival of Islamic truth and the community, are your aims, then everyone in the community should help you

to carryout your mission. However if you claim to be "Mehdi-e-Aakhiruzzaman" then there should be vivid signs from Allah confirming your claim."

The saint replied : "It is for Allah to show the signs. Our job is only to propogate the True Religion."

**End**

He was then left alone to carry out his mission. This sacred duty he continued to perform till 1504 when he breathed his last. It is said that before death he had gone back on his claim of being Mehdi. This fact was revealed by one of his Mughal followers in India. He was present at Farah at the time of the death of his mentor. Mulla Abdul Qader Badayuni, the famous historian of the time, is reported to have met this young Moghul and had reported the incident in his "Muntakhabut Tawareekh."

**Services**

Although the claim of being "Mehdi" was the main handicap of this movement, his mission was quite successful in that, is generated a wave for reviving the religion its moral values and it brought a general awakening. In fact all the reformative steps of Sikandar Lodi and Sher Shah were direct outcome of this inspirative movement alone.

# QUESTIONS :

1. What was the condition of India during the First half of the 15th Century?
2. What was the condition of the Scholars and Religious Leaders?
3. What was the condition of common people?
4. What do you know about Mehdavi Movement? Who started it?
5. Why the Scholars were against Syed Muhammad?
6. What were the objections and allegations raised by the Scholars?
7. Who carried the Mehdavi Movement after Syed Muhammad?
8. What do you know about the services of Syed Muhammad?